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INDIAN NOTES AND MONOGRAPHS

EDITED BY F. W. HODGE

VOL. I

No. 3

A SERIES OF PUBLICA-
TIONS RELATING TO THE
AMERICAN ABORIGINES

PETROGLYPHS OF GRENADA AND A RECENTLY DISCOV- ERED PETROGLYPH IN ST VINCENT

BY

THOMAS HUCKERBY

NEW YORK

MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION

JANUARY, 1921

THIS series of INDIAN NOTES AND MONOGRAPHS is devoted primarily to the publication of the result of studies by members of the staff of the Museum of the American Indian, Heye Foundation, and is uniform with HISPANIC NOTES AND MONOGRAPHS, published by the Hispanic Society of America, with which organization this Museum is in cordial coöperation.

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RENADA was sighted by Columbus on August 10, 1498, during his third voyage. On July 31 he entered the Gulf of Paria, Trinidad, from the south, and after cruising about the shores of that island and the mainland, he passed through the Boca del Dragon, the northern outlet of the gulf, on the afternoon of August 14. The next morning, being the Feast of the Assumption of the Virgin, while standing to the northward, he saw to the northeast, many leagues away, two islands, which he called Assumption and Conception, the former being Tobago and the latter Grenada. He continued his voyage, not

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	<p>visiting either of the islands. For many years the natives were left in undisturbed possession.</p> <p>An attempt to colonize the island was made by an English Company of Merchants in 1609, which ended disastrously on account of the continued and bitter opposition of the inhabitants. Before the close of the year they were compelled to return to England.</p> <p>In 1638 a Frenchman named Poincy endeavored to make a landing, but was driven off by the Carib.</p> <p>Twelve years later, in 1650, Monsieurs Houel and Du Parquet, shareholders of the French Company of the Islands of America, purchased Grenada from the company. Du Parquet landed in June of that year with a following of two hundred men, the Carib not opposing the landing, probably because they were overawed by the strength of the force which accompanied him, or it may be that they were influenced by the trinkets and liberal presents bestowed upon them. Père du Terte states that "the island was fairly ceded by the natives themselves to the French nation in lawful purchase for some</p>
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<p>knives and hatchets and a large quantity of glass beads, besides two bottles of whiskey for the chief.”¹ In all probability they did not understand the nature of the agreement. After the appointment of a relative named Le Compte, to govern the island, Du Parquet left, in February 1651. It was then that the Carib began hostilities. The colony effectually protected itself against the onslaughts of the savages. The last stand of the Carib was on a precipice, at the extreme north of the island, called by the invaders, in memory of the tragedy there enacted, Le Morne des Sauteurs, or the Leapers’ Hill. Abbé Labat² gives the following description of the incident:</p> <p>“The savages, on being hard-pressed, retired to the summit of a small promontory, which was surrounded by frightful precipices, and accessible only by a narrow and difficult path, the opening to which they had been extremely careful to keep concealed. The French, having succeeded at last in discovering the secret passage, broke in upon them by surprise. They fought vigorously, but the savages were completely defeated, and those who remained, about forty in number, precipitated themselves from the top of the rock rather than surrender.”</p>	
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	<p>The Carib, however, remained in peaceable possession of that part of the island called Cabesterre. Having a natural desire to avenge their wrongs, they very soon began to raid the settlements and to kill any colonists who came their way. Le Compte therefore decided to make an end of them. Collecting all his forces, he marched into Cabesterre, and, surprising them at day-break, put them to the sword without consideration for age or sex. They were reduced to such a small number that they never again disturbed the peace of the colony. Although some few were left as late as 1705, at the present time it is not possible to find a single Carib in the island. A number of mixed descendants are living in Carriacou, a small island about twenty miles to the north of Grenada. It may be that, at the time of the slaughter by Le Compte, their ancestors fled to this dependency. It is remarkable that none of the authors writing about the discovery and colonization of Grenada, has anything of importance to say about the habits and characteristics of the inhabitants, but it</p>
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VARIOUS FIGURES ON THE TOP OF THE MOUNT RICH BOWLDER,
NOT SEEN IN THE PHOTOGRAPHS

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<p>may be presumed that they possessed traits of character and disposition similar to those of the natives of the other islands. It is sufficient, for the purpose of this article, that it is definitely stated that they were Carib.</p> <p>It is generally taken for granted that the Carib moved up from the South American mainland; therefore it is not unlikely that Grenada was the first island on which they permanently settled. Possibly they passed Trinidad, because it was in possession of a large number of Arawak. In doing so, they would have been following the line of least resistance. How long, at the time of the discovery, they had been settled on the island, cannot be ascertained, but it is reasonable to suppose that it extended farther back than the conquest of the more northerly islands. Their incoming, it may be conjectured, would gradually move on from south to north. If any degree of certainty existed in relation to this question, it would have an important bearing on the subject now under discussion.</p> <p>It cannot be affirmed that the petro-</p>	
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glyphs of Grenada are a product of the Carib period of occupancy; it is more probable that they represent the culture of former occupants of the island. Were examples known to have been made by the same people found on the mainland, it would be possible to proceed a step farther by a process of comparison, but, unfortunately, this is not so. With the exception of minor similarities of conventional heads and figures, the West Indian examples appear to represent a distinct type. We think that the contention that they are pre-Carib is supported by the known facts. Humboldt³ states that "the Caribs, in the 16th century, extended from the Virgin Islands on the north to the mouth of the Orinoco, perhaps to the Amazon." He also says that "those on the continent admit that the small West Indian islands were recently inhabited by Arawaks, a warlike nation yet existing on the main. They assert that the Arawaks, except the women, were exterminated by the Caribs who came from the mouth of the Orinoco." Rocheford⁴ and Brinton⁵ give similar testimony. This position is

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considerably strengthened by the fact that, when St Kitts was discovered, the women spoke a different language from that of the men, from which fact it is conjectured that the males represented the invaders, and the females the previous inhabitants, the supposition being that the Carib had exterminated the men and taken the women as their wives. To account for the persistence of two languages, it has been said that the females were the slaves of the men and that there was very little actual association between the two sexes. This theory does not satisfactorily explain the existence of this condition over an extended period of time. In a few generations, at the longest, the women would have adopted the language of the men. Hence it follows that the Carib invasion must have taken place, so far as St Kitts is concerned, and this probably applies to the more southerly islands in lesser degree, a short time before the discovery. It is not reasonable to suppose that the large number of petroglyphs found in these islands came into existence during this short period. Taking into considera-

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	<p>tion the above-mentioned facts, it is less illogical to think that many of them indicate Arawak culture, or that of some unknown people who made the West Indies their home previous to the Carib occupancy, than that they are of the Carib period.</p> <p>In connection with investigations of this kind, the question of the intention and purpose of the production of the petroglyphs forces itself upon us. It cannot be accepted, although this has been asserted, that they are meaningless scrawls. In our endeavor to find an acceptable theory we may be assisted by a consideration of the views of different authors who have written on the subject. While considering the difference of opinion in relation to this question, it would be well to remember that the particular writer generally deals with one section of the field in which, for some reason, he is interested. Yet something of importance may be obtained by careful comparison of the different positions. Points of similarity may lead us to less indefinite ideas in relation to the matter now under discussion.</p> <p>Dr Theodor Koch von Grunberg⁶ has</p>
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endeavored to shed some light on this subject. During his journeys in 1903-05, on the upper Rio Negro and its branch, the Yapura, he discovered a fairly large number of petroglyphs, sketches of which are given by him. Some of the characters are not ancient; in fact, he saw some which had recently been cut. He states that Tariana and Incano tribes attribute them to an ancestral hero, following the lines of the British Guiana tribes, who also attribute them to a more powerful race. Koch is not of the opinion that they indicate particular events, unless dances may be considered of importance, as is quite probable. The principal figures are of more or less conventional men, women, fishes, snakes, turtles, and some others rather difficult to decipher. The more elaborate are intended to represent the dressed dancer with his feather crown and cloak of palm-leaves. Some of these appear to be imperfect. Koch thinks that they were commenced and left unfinished, to be worked more fully when convenient. Such are those which are supposed to represent the sun. He found ex-

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	<p>amples which had recently been deepened, and suggests that they are continually being recut at the pleasure of the natives. He also discovered some recently cut figures, in full dancing dress, on a hard clay bank.</p> <p>In the Georgetown Museum in British Guiana there is a set of dance-sticks, the heads of which are carved with figures representing certain animals, such as the armadillo, birds, and fishes. These were carried by the dancer, and as the sticks are lengths of the trumpet tree, they are blown at intervals. Some of the figures are like those on the Timehri rocks, and seem to substantiate the opinion of Dr Koch in respect to the supposition that the petroglyphs marked dance centers; but while it is possible that some of them indicate places of this kind, it cannot be that <i>all</i> of them, so far as these islands are concerned, were used for the same purpose. The one represented by pl. vi is situated close to the sea, beneath the shadow of a towering cliff, and is some distance from any place which could be used for dancing purposes.</p> <p>The work of Mr T. Penard⁷ suggests very</p>
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<p>deep things, and is important as setting forth the present position of the South American Indian in relation to this subject. At the time of his death, Mr Penard was preparing an important work which probably would have thrown light on the question now being discussed. In his opinion every figure is connected with some idea known only to the initiates, the <i>piai</i> men, who are the custodians of the myths and traditions, and who keep these secrets. From certain circumstances he was able to delve into their hidden ideas, but unfortunately he died before completing his work.</p> <p>Dealing with the engraved work of British Guiana, Im Thurn⁸ says, "As to the intention of the figures, that they had some seems certain."</p> <p>Dr Dalton,⁹ writing about the British Guiana examples, says, "I have copied many of them, and although they do not denote any advanced state of civilization, in my opinion, they have a higher origin and significance than that generally ascribed to them, namely, the idle drawings of hunting natives."</p>	
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	<p data-bbox="360 261 982 302">Mallery¹⁰ makes the following statement:</p> <p data-bbox="324 318 982 508">“American pictographs are not to be regarded as mere curiosities. In some localities they represent the only intellectual remains of the ancient inhabitants. Wherever found, they bear significantly upon the evolution of the human mind.”</p> <p data-bbox="324 533 982 698">In another part of his important work he quotes Dr Hoffman’s report on the petroglyphs of Owens valley, Cal. The Doctor says:</p> <p data-bbox="324 715 982 938">“It is probable that they are not meaningless, because the disposition of the Indian, as he is today, is such that no time would be spent upon such laborious work, without an object, and only motives of a religious or ceremonial nature would induce him to spend the time and labor necessary to accomplish such results.”</p> <p data-bbox="324 963 982 1087">In connection with his account of a visit to the petroglyphs of Pipestone, Minn., Mr W. H. Holmes¹¹ says:</p> <p data-bbox="324 1103 982 1260">“All were near the base of one of the great granite boulders, and it is said that formerly, within the memory of the living, the place was visited by Indians, who wished to consult the gods.”</p> <p data-bbox="324 1276 982 1359">Richard Andree¹² thinks that the figures represent no more than schoolboy cuttings</p>
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<p>with their pocket-knives, or brutal-mind scrawls on the walls of lanes and retired places, as seen at the present time. Andree is the only author, among those whose opinions are now given, who imagines that petroglyphs do not signify anything of importance, but that the Indians who first cut out the characters on the face of the hard rock were merely whiling away the time because of the absence of a more important occupation. The consensus of opinion is that, in the mind of the original worker, they were of great importance, signifying something of a religious nature.</p> <p>It is quite possible that we err in straining after a unification of purpose, as indicated by the outward manifestation of any particular period. The purpose in the mind of the people who originally produced the petroglyphs might gradually fade away until finally lost in the oblivion of the past. This being so, these centers would probably be used for purposes other than those of the original intention. It does not follow that, because certain individuals of a given period make use of objects handed down from past</p>	
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	<p>generations in a certain way, therefore from the beginning it must of necessity have been used for the same purpose. Originally all the petroglyphs may have marked centers of religious worship, but later on in the development of the same people, or on the incoming of a different race, the nature of their use underwent a considerable change.</p> <p>Again, is it not possible, taking it for granted that some of the examples marked dance centers (which, we think, is an authenticated fact), that the dancing had an esoteric and religious significance, and that deeper and beyond the rhythmic movements of the body there was an appeal to an undefined something which was not altogether material? This significance might exist, though in some cases associated with it, apart and distinct from its occasional manifestation. Amongst all civilized and many partially civilized peoples, dancing in connection with religious observances is of common occurrence. Certainly dancing could not be the only manifestation of a belief in the spiritual and immaterial. If petroglyphs had to do with the deeper facts</p>
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PETROGLYPH ON BEACH BETWEEN VICTORIA AND GOUYAVE

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<p>of human life and existence, and a large part of the evidence points in that direction, this probably accounts for the existence of examples where it would be impossible to connect them in any way with dances as manifestations of emotional fervor and religious devotion. After serious and prolonged consideration, we do not find any reason for altering the opinion expressed in our article on the St Vincent petroglyphs, that the examples found in the West Indies indicate centers of worship.</p> <p>It is hoped that it will not be thought that too much attention and space have been given to the consideration of the intent and purpose of these monuments of a people whose power and existence are things of the past. This subject calls for and demands continuous investigation and consideration. It is one of the most important questions connected with American archeology. Unlike the stone implements and the pottery, petroglyphs are found in exactly the same positions as when they were first chiseled out to express the idea of the ancient artist, and ultimately they may shed impor-</p>	
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	<p>tant light on the development and the migrations of the American Indians.</p> <p>All the Grenada petroglyphs are found on the leeward side of the islands, and are of a deeply incised kind. Some of the figures are deeper than any of the St Vincent examples. The engraved part of the rock faces the east, with the exception of a number on the Mt Rich stone. This stone is comparatively covered with figures. We may say that the sketches of characters are not given in their relative dimensions, as in the case of the photographs, but every effort has been made to represent faithfully the actual configuration.</p> <p>In connection with the preparation of this article we are indebted to the Hon. E. Drayton's account of the discovery,¹³ and to Mr Rodway of the Georgetown Museum, British Guiana, for the translation of Dr Koch's statement, as well as for information respecting the work of Mr Penard. We have great pleasure in making this acknowledgment.</p>
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DESCRIPTION OF THE PLATES

GENERAL DESCRIPTION.—This engraved rock is found on the Mt Rich estate, Sauteurs, close to the bed of St Patricks river. The surface of the boulder has been subjected to considerable erosion. It was found difficult to obtain satisfactory exposures on account of the irregular formation of the surface, the close proximity of the river, and the dense cocoa cultivation. The characters are of the deeply incised type. The top of the stone seems to have been covered originally with engravings, but some of them have become blurred and indecipherable by the process of weathering.

PLATE I.—This gives a view of the top of the rock. It is quite probable that the side, part of which is seen in front of the stone, was originally much more exposed. Vegetation and soil seem to have silted down from the higher surfaces and covered a large portion of it. Probably this covered part contains a number of engravings. An attempt to dig down was made, but it was impracticable to do much in this direction on account of the mass of tree roots. One figure was brought to view, part of which was indistinct. An attempt to give an idea of its configuration is here made (1).

The next figure (2) is found in a natural depression at the base of the rock.

The two characters given below (3, 4) are inscribed near the same spot. The dotted lines between the eyes of the second figure (4) indicate an uncertain line.

PLATE II.—This presents a series of drawings of petroglyphs on top of the rock, not shown in the three photographs of the Mount Rich picture-writings, and two other figures (5, 6) follow.

PLATE III.—The first figure on the right, as sketched by Dr Karl Sapper, Professor of Geography in Tübingen University, in his work on the volcanoes of Central America and the West Indies,¹⁴ is given as seen in the accompanying drawing (7). It is probable that he was misled by a natural line, evidently caused by the scaling of the face of the rock. During

my third visit this part was carefully examined, and it is certain that Sapper's configuration is incorrect. A somewhat similar figure is found,

DETAILS OF THE COLONARIE PETROGLYPH IN ST VINCENT

according to Mallery,¹⁵ in a petroglyph in the vicinity of San Francisco mountain, Arizona. The figure next presented (8) is found at the left of this section, very near to the ground.

8

PLATE IV.—This represents the most interesting section of the rock. The inverted copy reveals the fact that the original inscriber, probably intentionally, made two of the figures to represent two different objects. The process of erosion has not gone so far on this side as on the top of the boulder. Attention is called to the oblique eyes of the figure on the left of the plate, also to the ears of the bottom head. Ears of this form are found in petroglyphs in Alaska, as given by Mallery.¹⁶

9

The next figure (9), representing a grotesque head, appears on a section of the rock between the points shown in plates IV and V.

PLATE V.—On account of the close proximity of the river, it was found difficult to obtain a near view of this section. The large boulders

10

11

beneath the shadow of the rock, if present at the time the stone was originally engraved, would

have aided in the operation of incising the figures.

On the part of the rock overhanging the river are the two figures shown in the accompanying illustrations (10, 11). These are not seen in pl. v. On the eastern side of the rock are two others, shown in 12, 13.

12

13

PLATE VI.—This petroglyph is between two huts in Victoria. The eyes and the mouth of the head to the right of the principal figure are cut on the surface of a natural elevation. As stated in the general description, the engravings face the east.

PLATE VII.—This example is situated on the coast line, near to the road leading from Victoria to Gouyave. It was found difficult to determine whether the depression indicated on the top of the boulder was of natural or of artificial formation. It has the appearance of being artificial, therefore it has been included. The engravings face the east.

PLATES VIII, IX.—*Colonarie Petroglyph, St Vincent.* As this petroglyph was discovered after the article on the St Vincent petroglyphs

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<p>had been published, it has been thought advisable to include it here.</p> <p>It is the only example found in the district known as the Carib country. Its discovery is of the first importance, not only because of its unique position, but also on account of the engravings being altogether different from the others of the island. It is situated about three-quarters of a mile from the sea, in Colinarie valley. The figured section of the rock faces the east, and the river is a few yards away. It is to be regretted that it was not found possible to include all the markings in the photographic exposure, but the characters indistinctly seen or entirely absent from the plate were carefully sketched and are given herewith (pl. ix). The only figure which has any resemblance to any other St Vincent engravings is the one seen at the top of the stone (14). This is a slight modification of one of the Lodge Village petroglyphs.</p> <p>Engravings approaching the configuration of pl. ix, <i>a</i>, but lacking the bottom curve, have been discovered among the California petroglyphs. The dumb-bell forms (<i>b</i>) are similar to engravings in the petroglyphs near Visal'a, Cal.,¹⁷ also¹⁸ with slight modifications on the "Marked Rocks" at Pipestone, Minn. Fig. <i>e</i> is inscribed on a rock at Bajo de Canota, Argentine Republic.¹⁹ The irregularity and indefiniteness of many of the characters would incline us to think that they represent the same culture as the carvings of the Buccament cave, St Vincent.</p>	<p>14</p>
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	<p data-bbox="570 249 681 282">NOTES</p> <ol style="list-style-type: none"> <li data-bbox="317 299 826 332">1. Grenada Hand-book, 1914, p. 23. <li data-bbox="317 332 420 365">2. Ibid. <li data-bbox="317 365 954 455">3. Twenty-fifth Annual Report of the Bureau of American Ethnology, 1903-04, p. 218 (quoted by Dr Fewkes). <li data-bbox="317 455 420 488">4. Ibid. <li data-bbox="317 488 420 522">5. Ibid. <li data-bbox="317 522 954 612">6. Koch von Grunberg, Süd-amerikanische Felszeichnungen, 1907. Translation by Mr J. Rodway, British Guiana Museum. <li data-bbox="317 612 954 761">7. Information supplied by Mr J. Rodway, curator of the British Guiana Museum, and author of The West Indies and the Spanish Main in <i>The History of Nations</i> series. <li data-bbox="317 761 954 827">8. Im Thurn, Among the Indians of Guiana, p. 410. <li data-bbox="317 827 954 893">9. Dalton, History of British Guiana, vol. I, p. 52. <li data-bbox="298 893 954 984">10. Mallery, Picture Writing of the American Indians, <i>Tenth Annual Report of the Bureau of Ethnology</i>, 1888-89, pp. 28 and 59. <li data-bbox="298 984 513 1017">11. Ibid., p. 89. <li data-bbox="298 1017 954 1100">12. Andree, Richard, Ethnographische Parallelen und Vergleiche, Stuttgart, 1878, pp. 258-299. <li data-bbox="298 1100 826 1133">13. Grenada Hand-book, 1914, p. 22. <li data-bbox="298 1133 954 1199">14. Sapper, Karl, In Den Vulcangieten Mittel-amerikas und Westindien, 1905, p. 69. <li data-bbox="298 1199 954 1290">15. Mallery, Picture Writing of the American Indians, <i>Tenth Annual Report of the Bureau of Ethnology</i>, 1888-89, p. 48. <li data-bbox="298 1290 513 1323">16. Ibid., p. 47. <li data-bbox="669 1290 884 1323">18. Ibid., p. 88. <li data-bbox="298 1323 513 1356">17. Ibid., p. 53. <li data-bbox="669 1323 895 1356">19. Ibid., p. 158.
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